1: Swanton E-5 (1911-12) 1928 NNIl Creek NNIl



571 I have been told that a Creek woman would never cut off a piece of tobacco for a man but would always bite it off, while she would cut off a piece for herself and never bite it. The cutting off of tobacco
572 was thought to imply the severance of friendship. I have been unable to confirm this. Friendships of the kind common among Indian tribes generally outside of all blood or other natural affiliations were frequently struck up and were cemented by mutual scratching. Swan says:

"Scratching is also practised among young warriors, as a ceremony or token of friendship. When they have exchanged promises of inviolable attachment, they proceed to scratch each other before they part. This is more frequently done in drunken frolics than any other time. After a rum-drinking, numbers of them appear covered with blood, and lacerated from their shoulders down to their heels. Such marks of friendship are indelible, and effectually remind them of their friendly promise so long as they live." [87]

571 The southern tribes had the usual Indian dread of ridicule and the usual willingness to indulge in it at anyone's expense, even at times when pity and sympathy would appear more in order. Says Adair: "If the Indians saw their grandmother break her neck by a fall from a horse, or any other accident, they would whoop and halloo." [88]

Yet ridicule was seldom carried far. Stiggins says:

"To my knowledge they are not a people to utter a remark or word to hurt the feelings of any one, without they would be in a state of intoxication, for should they press a joke even on a friend or acquaintance so far as to be disagreeable and likely to ruffle his temper they will immediately surcease, apologize, and withhold, and it rarely happens to hear one of them at any time reflect on the conduct or reputation of another. If there should be a man of general bad
[626] repute [the matter] will be taken up and related by one of their miccos without pointing out any person in particular, but [he will] lay open the ill consequences in any person of such, and such, ill conduct. His comments would be more pointed and acrimonious should there be an instance of a person in the town so churlish of his eatables as to be inhospitable to one of their own people, [and] especially to a traveling stranger." [89]

## TRADE

439 The standards of value to be presently discussed show that trade was developed even in pre-Columbian times. The inland tribes could furnish mica, copper, pipe stone, flint for arrows, and angelica roots, while the coast tribes had sea shells, dry fish, *Ilex vomitoria*, and salt. This last commodity was also obtained from the trans-Missis-

[87] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 274. [89] Stiggins, Ms. Hist. Narr., p. 16.
[88] Adair, Hist. Am. Inds., p. 236.

1: Swanton E-5 (1911-12)1928 NN11 Creek NN11



sippi tribes by those on the eastern side. When Bartram was on the Suwanee River, Fla., he learned that the Indians of that region went trading and hunting in their cypress canoes all along the coast as far as the southern end of Florida and even to Havana. He himself encountered a party which had just returned from the latter place. He states that they carried thither in trade "deer skins, furs, dry fish, bees-wax, honey, bear's oil, and some other articles."[1] Elsewhere he notes that the same articles, minus the dry fish, were traded to the American settlers and several Indians had become very well to do in consequence of this industry.[2] The following from Swan shows how and where they obtained their firearms at the end of the eighteenth century.

"The Creek Indians are very badly armed. The chief has made it a point to furnish them with muskets in preference to rifles, which, from the necessity of being wiped out after every shot, have been found less convenient than the former. Their muskets are of the slender, French manufacture, procured through the Spanish government at Pensacola, but are so slightly made, that they soon become unfit for any service.

"If the Indians were able to purchase for themselves, they would, however, prefer rifles in all cases, because they find them more sure and lasting; a good one will, at any time, command the price of 100 chalks, or $50, to be paid in skins or horses in the country."[3]

That some of the Indians of this tribe readily took to trading is reiterated by Romans, who says: "There are few towns in this nation where there is not some savage residing, who either trades of his own flock, or is employed as a factor."[4]

## Counting

The Muskhogean systems of numeration are all decimal. In Adair's time the Chickasaw figured out mercantile transactions on the ground, a system which they called yakâ-ne Tlápha,[5] or "scoring on the ground."[6] They made single marks for each unit and a cross for 10. Adair believed that this latter mark was borrowed from the whites, but I have seen computations by the northwest coast peoples in which straight marks are used for units and a cross inserted to mark off every 20 units, the system of notation being vigesimal with them. The cross in the south may have been used for the same purpose in marking off tens. It is to be added that Adair's statements are confirmed by Eakins.[7] Eakins also says that they used

[1] Bartram, Travels, p. 225.
[2] Bartram, Trans. Am. Eth. Soc., vol. III, p. 39.
[3] Swan in Schoolcraft, Ind. Tribes, vol. V, p. 269.
[4] Romans, Nat. Hist. E. and W. Fla., pp. 93-94.
[5] Yakni lapa, "ground spread out."
[6] Adair, Hist. Am. Inds., p. 77.
[7] Schoolcraft, Ind. Tribes, vol. I, p. 273.